# COLUMBIA MAGAZINE.

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DECEMBER, 1814.

No. 4.

## ORIGINAL COMMUNICATIONS.

President Nott's Address.

The following eloquent and excellent Address, has been obligingly sent us, at our request, for insertion in the Columbia Magazine. We are happy to be able to give our readers so valuable a production. We sincerely thank the Rev. Author, and devoutly hope that he will be rewarded for his labour, by the extensive usefulness of his address.—Eps.

Address to the Candidates for the degree of A. B. in Union College, delivered at the Annual Commencement, July 27th, 1814, by the Rev. ELIPHALET NOTT, D. D. President.

Young Gentlemen,

Man is susceptible of moral no less than of intellectual improvement. These are the two grand objects of collegiate education. Hence its importance not only to the individual, but to community itself.

No matter what the printed code of civil law may be in any country, no matter what the prin-Vol. I. No. 4.

ted code of common law may be, to an immense majority, public opinion constitutes a standard of paramount authority. But public opinion itself is directed and settled among the many by the few who either by merit, or by management have acquired an ascendency and become the acknowledged arbiters of faith and of practice.—Some of the points where the moral law and public opinion are at issue have, on similar occasions, been discussed; there are still other points that demand discussion.

A good man regulates even his amusements no less than his serious occupations by the maxims of morality.

Be ye perfect as I am perfect, is the unqualified mandate of the Christian Lawgiver. And till we are perfect as he is perfect we never attain that sublime distinction, to which, as candidates for heaven, we should forever be aspiring.

About to bid adieu to this seat of science, permit me to admonish you that it will be your part not to receive, but to give a tone to pub-

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lic feeling: not to learn those lessons of morality which the world will inculcate, but to inculcate on the world those lessons which you have elsewhere learned.

We have a collegiate law which prohibits card-playing and the other fashionable games related to it. In future life, let this law be adopted as one of those involving rules of action which being irrevocably settled, are not to be transgressed. Why? Because the transgression of it, in you, whatever it may be in others, will be improper.

Why are these games objectionable? They are objectionable, because they consume unprofitably time which to every man is precious—Because they lead to a misapplication of property for which everyman is accountable—because they impart no expansion or vigour to the mind, and because their influence on the affections, and passions, and heart, are deleterious.

Because they consume time unprofitably which to every man is precious. Had I your future lives at my disposal, I would not wish to impose on you any unreasonable austerity. There must be seasons of relaxation as well as seasons of exertion. Rest necessarily follows action and is in its turn conducive to it .- It is conceded that a student needs recreation of mind; but the card-table does not furnish him with that. He needs exercise of body; but it does not furnish him with that. With what, then, that is worth having, does it furnish bim? With nothing. From hoursthus spent there is no result beneficial to himself or to any other human being. The time elapsed is wasted. To all the useful purposes of life, of health, or of existence after death, it is as though it had never been.

But who during a trial so momentous and so transitory, has vacant hours at his disposal? Has the young man preparing for action? Has the old man sinking down to death? Has the father charged with the education of his sons? Has the mother intrusted with the instruction of her daughters? Ah! could I address these eternal idlers, with the same freedom that I address myself to you, I would ask them whether so many hours were given to play because there no longer remained to them any duties to be performed. I would ask them, Are the hungry fed? Are the naked clothed? Are the sick visited? Is the mourner consoled? Is the orphan provided for? Are all the offices of friendship and charity executed? Are all the demands of the closet and the altar cancelled? all, all cancelled? And yet as successive days glide away, does there remain in each, such a dismal void to be filled with the frivolous, not to say the guilty, amusements of the card-table !--But O God! Perhaps it is thus. thou knowest Thus it was not with those saints of old whom thou hast held up to us as an example. Their time was wholly occupied. With labours of love each day was filled up—nor were their evenings devoted to play, nor even their nights to repose. Often for the performance of omitted duties hours were borrowed from the season of rest which the shortness of the season of action had denied.

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plication of property. Games of hazard, particularly where cards are concerned, tend impercepti-

bly to gambling.

Play, at first, is resorted to as a pastime, and the gamester becomes an idler only. This is the inceptive step. But mere play has not enough of interest in it, to excite a continued attention, even in the most frivolous of minds. To supply this defect, the passion of avarice is addressed by the intervention of a trifling stake. This is the second step. The third is deep and presumptuous gambling; here all that the adventurer can command is hazarded and gain, not amusement becomes the powerful motive that inspires him. These are the stages of play at cards, that delusive and treacherous science, which has beggared so many families, made so many a youth a profligate, and blasted forever so many a parent's hopes!

But is a stake, at play, wrong in principle? It is so. Nor is the nature of the transaction changed by any increase or diminution of amount. Not that it is a crime to hazard—but to hazard wrongfully, to hazard where no law authorises it; where neither individual prudence, nor any principle of public policy requires

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Property is a trust, and the holder is responsible for its use. He may employ it in trade; he may give it in charity; but he may not wantonly squander it away; he may not even lightly hazard the loss of it for no useful purpose, and where there is no probability that the transaction will on the whole be beneficial

either to the parties or to the community.

But I may not pass thus lightly over this article. The nature of gambling considered as an occupation, and the relative situation of gamblers ought to be attended to. The issue which the parties join; the rivalship in which they engage, neither directly or indirectly promotes any interest of community. It has no relation to agriculture, none to commerce, none to manufactures. It furnishes no bread to the poor, it holds out no motive to industry, it applies no stimulus to enterprise. It is an employment sui The talent it occupies generis. is so much deducted from that intelligence which superintends the commerce of the world. Let the stake be gained or lost as it will, society gains nothing. The managers of this ill appropriated fund are not identified in their pursuit with any of those classes whose ingenuity or whose labours beneht society—nor by any of the rapid changes through which treasure passes, is there any thing procured by which community is indemnified.

Their situation with respect to each other is as singular and unnatural as is their situation with respect to the rest of mankind. Here again the order of nature is reversed; the constitution of God is subverted; and an association is formed not for mutual benefit, but for acknowledged and mutual Precisely so much as one gains, precisely so much the No equivalent is other loses. given: none is received. The property indeed changes hands; but its quality is not improved;

its amount is not augmented.

In the mean time the one who loses is a profligate who throws away without any requital the property he possesses. The one who gains is a ruffian who pounces, like a vulture, on the property which he possesses not, and has acquired no right to possess : and both are useless members of society, a mere excrescence on the body politic. Worse than this; they are a nuisance: like leeches on the back of some mighty and healthful animal, which though they suck their aliment from its blood contribute nothing to its subsistence.----No matter how numerous these vagabonds, for I will not call them by a more respectable name, may be in any community; no matter how long they may live or how assiduously they may prosecute their vocation. No monument of good the product of that vocation will remain behind them. They will be remembered only by the waste they have committed, or the injury they have done, while with respect to all the useful purposes of living, it will be as if they had never been.

And is there no guilt in such an application of property as this! Did Almighty God place mankind here for an occupation so mean? Did he bestow on them treasures for an end so ignoble? If Jesus Christ condemned to outer darkness that unprofitable servant who having wrapped his talent in a napkin, only buried it in the earth; what think you will be his sentence on the profligate, who having staked and lost his all, goes from the gaming-table, a self-created pauper, to the judg-

ment-seat?---Nor will the Judge less scrupulously require an account of the cents you have amusively put down at piquet, than he would though you had played away at brag the entire amount of the shekel of the sanctuary.

But you do not mean to gamble, or to advocate it. I know it. But I also know if you play at all, you will ultimately do both. 'Tis but a line that separates between innocence and sin. Whoever fearlessly approaches this line, will soon have crossed it. To keep at a distance, therefore, is the part of wisdom. No man ever made up his mind to consign to perdition his soul at once. No man ever entered the known avenues which conduct to such an end with a firm and undaunted step. The brink of ruin is approached with caution and by imperceptible degrees; and the wretch who now stands fearlessly scoffing there, but yesterday had shrunk back from the tottering cliff with trembling. Do you wish for illustration? The profligate's unwritten history will furnish it. How inoffensive its commencement, how sudden and how awful its catastrophe! Let us review his life.—He commences with play: but it is only for amusement. Next he hazards a trifle to give interest, and is surprised to find himself a gainer by the hazard. He then ventures, not without misgivings, on a deeper That stake he loses. stake. The loss and the guilt oppress him. He drinks to revive his spirits. His spirits revived, he stakes to retrieve his fortune. Again he is unsuccessful, again his spirits flag, and again the inebriating cup revives them.

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Ere he is aware of it he has become a drunkard; he has become a bankrupt. Resource fails him: his fortune is gone: his character is gone: his tenderness of conscience is gone. God has withdrawn his Spirit from him. The dæmon of despair takes possession of his bosom: reason deserts him. He becomes a maniac: the pistol or the dagger close the scene, and with a shriek he plunges, unwept and forgotten into hell:

and forgotten into hell. But there are other lights in which this subject should be The proper aliment of viewed. the body is ascertained by its ef-Whatever is nutritious is selected; whatever is poisonous avoided. Let a man of common prudence perceive the deleterious effects of any fruit, however fair to the eye—however sweet to the taste; let him perceive these effects in the haggard countenances and swollen limbs of those who have been partaking of it, and though he may not be able to discern wherein its viciousness consists, he admits that it is vic. us, and shrinks from the particip ion of a repast in which some seret poison lurks that proves fatal a many and injurious to most who hitherto have tasted it. Why should not the same circumspection be used with respect to the aliment of the mind? It should undoubtedly.— But gaming presents even a stronger case than the one we have supposed. For not only the fact, but the reason of it is obvi-So that we may repeat what has been already said of games of hazard, That they impart no expansion or vigour to the mind; and that their influence on

the affections, and passions, and heart, are deleterious.

When I assert that these games impart no expansion or vigour to the mind, I do not mean to be understood that they are or can be performed entirely without intellection. It is conceded that the silliest game requires some understanding, and that to play at it is above the capacity of an oyster; perhaps of an ox or an ass. conceded too that games of every sort require some study: the most of them, however, require but little; and after a few first efforts, the intellectual condition of the gamester, so far as his occupation is concerned, is but one degree removed from that of the dray-horse buckled to his harness, and treading over from day to day, and from night to night, the same dull track, as he turns a machine which some mind of a higher order has invented.—So very humble is this species of occupation, so very limited the sphere in which it allows the mind to operate, that if an individual were to remain through the term of his existence mute and motionless, in the winterstate of the Norwegian bear, or of the American opposum, his intellectual career would be about as splendid, and his attainments in knowledge about as great, as they would were he to commence play in childhood and continue on at whist or loo through eternity. For though the latter state of being presupposes some exercise of the mental faculties, it is so little, so low and so uniform, that if the result be not literally nothing, it approaches nearer to it than the result of any other state of being to which an intelligent

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creature can be doomed, short of absolute inanity and death.

How unlike in its effects must be this unmeaning shuffle of cards; this eternal gaze on the parti-coloured surface of a few small pieces of pasteboard, where nothing but spades, and hearts, and diamonds, and clubs, over and over again every hour of the day, every hour of the night, meet the sleepless eye of the vacant heholder-how unlike must be the effects of this pitiful employment continued for fifty or for seventy years, to that which would have been produced on the same mind in the same period, by following the track of Newton to those sublime results whither he has led the way in the regions of abstraction:—By communing with the soul of Bacon, deducing from individual facts the universal laws of the material universe: -or by mounting with Herschel to the Athenonm of the firmament, and learning direct from the volume of the stars the science of astronomy !-how unlike to that which would have been produced in the same period, by ranging with Paley through the department of morals; by soaring with Hervey on the wing of devotion, or even by tracing the footsteps of Took, amid the mazes of philology!

Card playing has not even the merit of common chit-chat of the tea-table. Here there is some scope for reason, some for a play of fancy, occasion for mental effort, some tendency to habits of quick association in attack, in repartee, and the various turns resorted to for keeping up and enlivening conversation. Much less has it the merit of higher

and more rational discourse; of music, of painting, of read-

mg. Indeed if an occupation were demanded for the express purpose of perverting the human intellects, and humbling and degrading and narrowing, I had almost said annihilating, the soul of man, one more effectual could not be devised, than the one the gamester has already devised and preoccupied; and the father and mother of a family who instead of assembling their children in the reading room, or conducting them to the altar, seat them night after night beside themselves at the gaming tables, do, so far as this part of their domestic economy is concerned, contribute not only to quench their piety, but also to extinguish their intellect, and convert them into automatons; living mummles; the mere mechanical members of a domestic gambling machine, which, though but little soul is necessary, requires a number of human hands to work it. And if under such a blighting culture they do not degenerate into a state of mechanical existence, and, gradually losing their reason, their taste, their fancy, become incapable of conversation, their fortunate parents may thank the schoolhouse, the church, the library, the society of friends, or some other and less wretched part of their own defective system, for preventing the consummation of so frightful a result.

Such, young gentlemen, are the morbid and sickly effects of play on the human intellect. But intelligence constitutes no inconsiderable part of the study of man; a glory which, unless eclipsed by crime, increases as intelligence increases.

Knowledge is desirable with reference to this world; but it is principally so with reference to the next: Not because language, or philosophy, or mathematics, will certainly be pursued in heaven; but because the pursuit of them on earth, gradually communicates that quickness of perception, that acumen which, as it increases, approximates towards the sublime and sudden intuition of celestial intelligences, and which cannot fail to render more splendid the commencement as well as the progression of man's interminable career. But while gaming leaves the mind to languish, it produces its full effect on the passions and on the heart. Here however that effect is deleterious. None of the sweet and amiable sympathies are called into action at the card table. No throb of ingenuous and philanthropic feeling is excited by the detestable expedient for killing time, as it is called; and it is rightly so called; for many a murdered hour will witness at the day of judgment against that fashionable idler who divides her time between the toilet and the card table, no less than against the profligate hackneyed in the ways of sin and steeped in all the filth and debauchery of gambling. But it is only amidst the filth and debauchery or gambling that the full effect of card-playing on the passions and on the heart are seen. Here that mutual amity that elsewhere subsists, ceases; parental affection ceases: even that community of feelings that piracy excites, and that binds the very banditti together, has no

room to operate; for at this inhospitable board every man's interest clashes with every man's interest, and every man's hand is literally against every man.

The love of mastery and the love of money are the purest loves of which the gamester is susceptible, and even the love of mastery loses all its nobleness and degenerates into the love of lucre, which ultimately predominates and becomes the ruling passion.

Avarice is always base; but the gamester's avarice is doubly so; it is avarice unmixed with any ingredient of magnanimity or mercy; avarice that wears not even the guise of public spirit; that claims not even the meager praise of hoarding up its own hard earnings: on the contrary, is an avarice that wholly feeds upon the losses and delights in the miseries of others: avarice that eyes with covetous desire whatever is not individually its own; that crouches to throw its fangs over that booty by which its comrades are enriched; avarice that stoops to rob a traveller, that sponges a guest, and would filch the very dust from the pocket of a friend.

But though avarice predominates, other related passions are called into action. The bosom that was once serene and tranquil becomes habitually perturbed. Envy rankles, jealousy corrodes, anger rages, and hope and fear alternately convulse the system. The mildest disposition grows morose, the sweetest temper becomes fierce and fiery, and all the once amiable features of the heart assume a malignant aspect. Features of the heart did I say—

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pardon my mistake—the finished gambler has none: Though his intellect may not be; though his soul may not be; his heart is quite annihilated. Thus habitual gambling consummates what habitual play commences. Sometimes its deadening influence prevails even over female virtue, eclipsing all the loveliness and benumbing all the sensibility of woman. In every circle where cards form the bond of union, frivolity and heartlessness become alike characteristic of the mother and the daughter, devotion ceases, domestic care is shaken off, and the dearest friends even before their burial are consigned to oblivion.

This is not exaggeration. appeal to fact. Madame Du Deffant was certainly not among the least accomplished, or the least interesting females who received and imbibed that exquisite tone of feeling that pervaded the most fashionable society of modern Pa-And yet it is recorded of her in the correspondence of Baron de Grim, whose veracity will not be questioned, that when her old and intimate friend and admirer, M. de Ponte de Vesle died, this celebrated lady came rather late to a supper in the neighbourhood, and as it was known that she made it a point of honour to attend him, the catastrophe was generally suspected; she mentioned it however herself immediately on entering, adding that it was lucky he had gone off so early in the evening, as she might otherwise have been prevented from appearing. then sat down to table and made a very hearty and merry meal of li.

Afterwards, when Madame De Chatelet died, Madame De Deffant testified her grief for the death of the most intimate of her female acquaintance, by circulating over Paris the next morning, the most libellous and venomous attack on her person, her understanding and her morals.

This utter heartlessness, this entire extinction of native feeling was not peculiar to Madame De Deffant; it pervaded that accomplished and fashionable circle in which she moved; hence she herself in her turn experienced the same kind of sympathy, and her remembrance was consigned to the same instantaneous oblivion. During her last illness, three of her dearest friends used to come and play cards every night by the side of her couch ;—and as she chose to die in the middle of a very interesting game, they quietly played it out, and settled. their accounts before leaving the apartment.

I do not say that such are the uniform, but I do say that such are the natural and legitimate effects of gaming on the female character. The love of play is a demon which only takes possession as it kills the heart.—But if such is the effect of gaming on the one sex, what must be its effects on the other! Will nature long survive in bosoms invaded, not by gaming only, but also by debauchery and drunkenness, those sister furies which hell has let loose to cut off our young men from without, and our children from the streets? No it will not. As we have said, the finished gambler has no heart. The club with which he herds would meet, though all its members were in mourning: they would meet, though the place of rendezvous were the chamber of the dying : they would meet, though it were an apartment in the charnal house. Not even the death of a kindred can affect the gambler: He would play upon his brother's coffin,—he would play upon his

father's grave.

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Yonder see that wretch prematurely old in infirmity as well as in sin. He is the father of a family: the mother of his children, lovely in her tears, strives by the tenderest assiduities to restore his health, and with it to restore his temperance, his love of home and the long lost charms of domestic life. She pursues him by her kindness and her entreaties to his haunts of vice. She reminds him of his children: She tells him of their virtues; of their sorrows; of their wants; and she adjures him by the love of them, and by the love of God, to repent and to return. Vain attempt. She might as well adjure the whirlwind; she might as well intreat the tiger. The brute has no feeling left. He turns upon her in the spirit of a demon, with which he is possessed. He curses his children and her who bare them; and as he pursues his game, he fills the intervals with imprecations on himself—with imprecations on his Maker—imprecations borrowed from the dialect of devils, and uttered with a tone that behits only the organs of the damned!—And yet in this monster there once dwelt the spirit of a man; he had talents, he had honour, he had faith; he might have adorned the senate, the bar, the altar :- But alas! his was a VOL. I. No. 4.

faith that saveth not; the gaming table has robbed him of it, and of all things else worth possessing. What a frightful change of character: What a tremendous wreck is the soul of man in ruins!

Return disconsolate mother to thy dwelling, and be submissive; thou shalt become a widow, and thy children fatherless. Further hope is useless; the reformation of thy partner is impossible. God has forsaken him, nor will good angels weep or watch over him hereafter.

Against this fashionable amusement, so subversive of virtue, so productive of guilt, so inseparable from misery, I adjure you to bear at all times, and on all occasions, a decisive testimony: and I do this, not only that you may escape destruction yourselves, but also that you may not be the occasion of other men's destruction. What more shall I say, for it would fail me to point out all the dangers that will attend your steps, or to enumerate all the temptations that will assail your virtue. I can only therefore in the close of this address repeat to each of you that summary but solemn admonition which the Royal Preacher once delivered to the youth of Israel, Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment.

Creator of our souls! Father of the spirits of all living, grant to our youth this wisdom; and to thy name shall be the glory in

For the Columbia Magazine. INTEMPERANCE.

This vice has been a prominent one from the early ages of the world. The first account in Scripture, of intoxication by spiritous liquor, is that respecting Noah, who, although a pious man, seems to have been overtaken through ignorance of the intoxicating property of his wine. In after ages, among heathen nations, nothing was more common than excesses of this kind. Some of the greatest, or rather the most celebrated, characters mentioned in profane history, are men who literally killed themselves by excessive drink-This was the case with ing. Alexander the Great, whose fame will last as long as the history of Greece. But a vice so conspicuously marked and one which is so destructive of public, social and individual happiness, can obtain no sanction from great names, or the number of its vo-The feeling, reflecting mind shrinks from it, and that heart which has any remains of correct sensibility invariably detests and abhors it. A painful necessity constrains us to meet this shockingly prevalent and awfully destructive vice with some plain remarks. The subject will lead us-

I. To a consideration of the causes, and then II, of the consequences of intemperance.

The causes of intemperance, though seemingly many, may be distributed under the two following, viz. constitutional and habitual. Such is the state of things in the economy of nature, that some from their infancy possess a kind of predisposition to drink

to excess. Such, of all persons are the most exposed. In all such cases the struggle will be violent between reason and appetite; and it will be a wonder of restraining mercies if the latter does not predominate. But instances of intemperance, from this cause, are comparatively, extremely rare; for in many cases where such a predisposition exists, the subjects by timely notice, and a proper caution, followed with the blessing of God, are able to overcome it. It may be presumed that few, very few in a civilized country can plead this constitutional infirmity as the cause of their intemperance. Among the aborigines of this country, there seems to be such a constitutional, and hereditary appetite for ardent spirits.-Whether civilization will, or will not cure this predisposition, is a question which we shall not now attempt to decide. It is, however, from incontrovertible facts, that the restraints of divine grace are such as will in a great measure subdue it. Most of the natives who have been converted to Christianity are said to be as temperate, if not more so, than professors of our own colour.

The principal inducing cause of intemperance is that which we here term habitual. Whether the epithet be strictly correct or not, we have no better word by which to express it. Habitual is that which is contracted by use or custom, and this seems to be the case in most instances of excessive drinking. One indulgence makes way for another, increases the appetite, blinds the mind, hardens the heart, and weakens the power of resistance. The

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habit is contracted by slow, and, perhaps, insensible degrees, until eventually it becomes inveterate. Idle persons are the most exposed; their leisure leads them into temptation. Time lies heavy on their hands, and they find it necessary to seek some like themselves to help pass the hours away. This leads them into the worst of company, where a false sense of honour will prompt them to go all lengths with their abandoned associates. There is in such places a sort of rivalship kept up, so that he who plays his part the most extravagantly, gains the preeminence. But the end of such mirth is heaviness.

Some there are who are much exposed from the line of business they pursue for a livelihood. Custom, which is a kind of common law, assigns them statedly a larger quantity of ardent spirits than is commonly used. They thus become addicted to excessive drinking, and before they are aware the habit is incurably formed. Others resort to strong drink as a remedy for trouble—fatal alternative! Every instance of indulgence increases their trouble, and tends to confirm the habit of intemperance. Others still there are who contract this habit by making use of ardent spirits, or a composition of spirits as a medicine in cases of bodily indisposition. Any thing of an ardent nature, taken statedly for any length of time, will create an appetite, either for that thing, or for some stimulating substitute.

These are some among many of the ways in which a habit of intemperance is formed. But, to develope all the causes, or even the various bearings of the same cause, would exceed the limits intended to this paper. And besides, they are too familiar to need a particular description. The sad observations, of almost every one, reflect increasing light on this subject. Having thus briefly touched upon the causes, we come as proposed,

II. To a consideration of some of the consequences of intemperance. The first of these is a criminal and unnecessary waste of property. The real wants of men are so numerous and so constantly occurring that the fruits of common industry can do but little more than to supply them. To consume this surplus, if any there be, in intoxicating drams, shuts the door against any possible accessions to wealth. This however will not long suf-The quantity of stimulous must increase, and much time must also be sacrificed with it. This diminishes a man's property in two ways; by consuming his time and wasting his money. It needs no proof that such a course of conduct is criminal, and will lead to poverty.

An intemperate person next loses his character. Let a man be never so respectable if he gives way to this species of indulgence, he must sink into disgrace. And when character is lost, men are generally destitute of one of the most powerful inducements to refrain from drinking. They then give themselves up to their appetites, and float with the current down the fatal stream. But as every person has some connections, they are all cruelly compelled in some degree to descend with him into dis-

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grace. The man perhaps drinks up the means of making them useful and respectable in the world; so true is it that " one sinner destroys much good." drunkard is the sport of children in the streets; he is a nuisance to society, and a dead weight up-

on all his living relations.

Another consequence of intemperance is a loss of both bodily and mental powers. The best constitutions are thus gradually, but effectually broken down, and the brightest intellects enfeebled and destroyed. Habits of this kind bring on, in the very meridian of life, all the pains and infirmities of age. Such persons present in themselves a living and literal answer to that divine interrogation, "Who hath woe? who hath sorrow! who hath contentions? who hath babblings? who hath wounds without cause! who hath redness of eyes?" The answer which they present is, "They that tarry long at the wine, they that go to seek mixed wine." But to this they add also that awful warning, "Look not upon the wine when it is red, when it giteth its colour in the cup, when it moveth itself aright, for at the last it biteth like a serpent and stingeth like an adder!" It deserves also to be mentioned that an intemperate man generally imbibes some of the most corrupt and dangerous sentiments. Bad principles are a common consequence of bad practices. After becoming "hardened thro' the deceitfulness of sin," men generally neglect the instituted means of grace, and all correct sources of religious knowledge. Reader, look over the catalogue of drunkards in the circle of your

acquaintance, and see where they are at times devoted by God to public and solemn worship. They " come not to the light lest their deeds should be reproved." The Bible is as disagreeable, and is perhaps as much neglected as the social and religious duties of the sanctuary. The man either rises in his own esteem, above the superstitious prejudices of the vulgar, does away the impressions of an early religious education, and emancipates himself from the restraints of the bible; or else he grows more liberal in his sentiments, and presuming on the mercy of God, concludes that all men will be saved, whether they repent of, and forsake sin or not. Such surely do not believe "that evil pursueth sinners; that the wages of sin is death; and that without holiness no man can see the Lord."

The last consequence of intemperance is the loss of both body and soul in hell. If he who deliberately destroys his own life is a murderer, and no murderer hath eternal life abiding in him, certainly that man who does this work by degrees with intoxicating liquor is no less guilty, and from such a state of mind must be disqualified for heaven. What hope can those leave behind them who are "lovers of pleasure more than lovers of God?" Nay what hope can a man himself have in death who loves his bottle better than his Maker! Who that believes in the immortality of the soul, and in the retributions of eternity, would not be afraid to die in such a character. This feat is not the creature of a distempered, or gloomy fancy. The Scripture says expressly, that C.

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"drunkards shall not inherit the kingdom of God." How many there are, who die in a fit of intexication! Is there not more than a probability that such persons are everlastingly lost? But whether this be the case or not, if men live and die in intemperance, they must be supposed to die in impenitence, and Christ has distinctly said "except ye repent ye shall all likewise perish."

If this paper should fall into the hands of any who are addicted to this vice, it is the wish of the writer that it may prove a blessing to them. The soul is too precious to be sold for the shortlived pleasures of intemperance. The door of mercy it may be hoped, is not yet closed against The sin although heinous is not in its nature unpardonable. Blessed be God, it can be forgiven for his sake, and by him who has said that " all manner of sins, (one only excepted) shall be forgiven unto men."Then as you expect to live beyond the grave, to suffer or enjoy, "break off from your sins by righteousness, and from your iniquities by turning unto God."

PHILANTHROPOS.

### For the Columbia Magazine.

The following letter of Dr. Sprout was forwarded to us for publication by a much esteemed correspondent. It has never been published. Those who are acquainted with the character of Dr. Sprout will be happy to see it.—Eps.

The Editors of the Columbia Magazine.

Gentlemen,—Inclosed I send you the letter of Rev. James Sprout, D. D. to Mr. Noah Hotchkin, of Guilford, who was one of his former hearers. If you think it a specimen of ministerial practice at that day, and that it may serve to stimulate ministers of the present day to go and do likewise, you are at liberty to insert it in your magazine.

From your brother in the Gospel, Beriah Hotchkin.

Guilford, Jan. 4th, 1744.

My Dear Friend,

I have proposed by God's leave a long journey, and I know not but this may be the last office of love that I may ever perform to your immortal soul. I therefore the more carefully embrace this minute of leisure which I have this evening (while your case comes tresh into my mind) for to leave with you the word (I know not but the last) that through divine grace may be beneficial to your precious soul. Dear Friend, take it kindly I pray, I think I feel as if I wished you no hurt; but all the blessings of the upper and nether spring. I long feelingly to tell you that time rolls away exceeding fast;—that you have a soul to save—a heaven to obtain—a Saviour to be united unto—a crown of glory to win: that if your case be as you have frequently represented it unto me, you stand upon the brim of the eternal furnace, and one step

more may let you slide beyond all recovery into hopeless and remediless destruction! Oh think, and think again of that place, Proverbs xxix. 1. They that being often reproved and harden their neck, shall be suddenly destroyed, and that without remedy. Seriously pause and ponder whether this is not really your case, and be affected with your danger, and fly to Christ for refuge and safety. Look on the world and see death. Look on the vanities, profits, pleasures and honours, and read death: subscribe under all, vanity. Look upon your prayers, sighs and tears—look on gospel ordinances, and all your privileges, and all your promises, and there also read death. Look on your dear wife and pleasant children, and see death :- No comfort here for your soul. Look up and see a holy God frowning death to your soul: look below and see in hell eternal death awaiting you. Oh

tremble at the sight, yea, even at the thought of the horrid gloom. Oh eternity, eternity! the awful sound. But away, ye horrid. Come, dear friend, let me pray you to look on Christ, and see life and light and love in his countenance. Come see a bleeding God, and hear him say, Oh precious soul, behold me, behold me; I am willing to deliver you from this death: Come dear soul, repose yourself under my peaceful protection: Come, I will secure you from my Father's vengeance. The spirit and the bride say Come; and I pray you, my dear friend, in Christ's stead, be you reconciled to God. Now is the best time; all things are ready. I leave you in the hands of a merciful God, praying that you would take this only as a token of my love towards you, and improve it for your soul's good; and assure yourself that I am your faithful friend in the Lord, JAMES SPROUT.

### MISCELLANEOUS.

In our last number, a respectable and valued correspondent gave a very interesting and authentic account of the Infanticide practiced among the Hindoos. Since the spirit of Foreign Missions has been possessed by our countrymen, there has been diffused a general knowledge of the miserable superstition of the heathen in the east. What can more strongly excite feelings of benevolence and awaken to efforts of charity, than the knowledge, paint the beauties of natural re-

that a great part of the human family, are still chastised by that odious superstition, which stalks unchecked through those regions, where the light of the Gospel has never shone? If the modern advocates for the perfection of natural Religion, were not perfectly deluded, or palpably dishonest, they might read the refutation of their opinions in the depraved situation of *India*, and the heathen world. Those who now

ligion in all the glowing colours of romance, would perhaps learn to value the Gospel, if they could hear the crash of the wheels of the idols, or listen to the shrieks of women expiring on the funeral piles. We subjoin an account of the burning of women in Bengal, taken from the "Christian Observer,"—a publication which perhaps has done more in spreading the knowledge of the true state of the heathen in the east; and of exciting, cherishing and directing the spirit of benevolent enterprize for their salvation, than all other human means that have ever been employed. The authenticity of this account may be depended upon.-Ens.

## Burning of Women in Bengal.

As this subject has of late much interested the public mind, we publish the following particulars, which have been communicated to us by a respectable authority! They will serve to obviate the doubts which the representations of some Anglo--Indians may have caused with respect to the existence and extent of this practice.

The report of the women burned in the vicinity of Calcutta, in 1804, which was afterwards published in Dr. Buchanan's Memoir, was made by the Rev. Dr. Carey, professor of the Shanscret and Bengalee languages in the college of Fort William. When the officers of the college were investigating, in the books of the Hindoos, the circumstances of the female sacrifice, in regard to its antiquity and its au-

practice, in order to obtain an authentic record for the information of government and of the public, preparatory to urging its abolition. For this purpose, Dr. Carey was employed by the officers of the college, he being the fittest person for such a service, from his accurate knowledge of the language and customs of the Hindoos, and from his having made a calculation on the subject, for his private satisfaction, the year before. He accordingly engaged ten persons, of the Hindoo cast, who were stationed, during a period of six months, at different places within thirty miles round Calcutta; that is, in a diameter of sixty miles in every direction. They sent in their returns, written in the Bengalee. language, every month; and the Professor delivered them regularly to the vice-provost of the college; and every person who wished it, was at liberty to see them. The subject, at the time, very much engaged the minds of those who were interested in the promotion of Christianity, and in the suppression of inhuman and idolatrous rites. But other persons paid little attention to what was passing in the college; they did not even know that the Scriptures were translating into the Oriental languages.

The report of the burnings for six months, thus made by the Shanscrit professor, was sent home to England for publication in Dr. Buchanan's Memoir; and when that work arrived in Calcutta, which was in 1806, a year and a half before Dr. Buchanan left India, the printed report was thority, it became necessary to compared with the original ascertain the actual extent of the youchers, and found to be liter-

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ally accurate. Copies of the Memoir were in the hands of the members of government: the subject was discussed in almost every company, and no exception was taken, in any public manner, to the accuracy of the report. Indeed, it was not possible to disprove its truths, but by the government instituting a public and official investigation of the same kind. But the government declined to repeat the bloody tale. For if, instead of a hundred burnings in half a year, it should prove that only twenty were authenticated, even these few, it was perhaps thought, were too many for a Christian government to contemplate in an official manner.

The responsibility for the accuracy of the printed report lies, of course, with the Rev. Dr. Carey and the ten persons whom he employed. But he is still on the spot in the college of Fort William, and will be very happy to superintend another inquiry under the direction of the government. It was before observed, that Dr. Carey had made a calculation of the number of burnings for the whole of the previous year 1803. This calculation amounted to 275. On being asked how he accounted for a smaller number in 1804, he observed, that the year 1803 was remarkable for a mortality among the Hindoos, during the unhealthy season of the rains.

It is evident that, until a new report be made officially by the Bengal government, the present report must supersede all others of a private kind; and the burden of proof lies with those who deny its accuracy. If the Bengal government, knowing the cir-

cumstances under which the printed report was made, and having it in their power to disprove it if it were not true, have not done so for seven years past; the conclusion is that they admit it to be accurate, or, at least, sufficiently accurate for the purposes for which it was taken.

It will be worth while to notice another mode of suicide mentioned by Dr. Buchanan, viz selfimmolation under the wheels of the Rutt, or Juggernaut's tower.

The practice of self-devotement under the rutt, is very rare in the province of Bengal. But when we consider that there are upwards of an hundred rutts in the province (for almost every considerable village has one) and recollect the proneness of the people to meet death by what they think meritorious suicide, we need not wonder if there be a few instances every year. But all transactions of this nature, which take place remote from the banks of the Ganges, are seldom if ever heard of by Europeans. When a Hindoo sheds his blood before the idol, there is nobody to mention it to a Christian. Even the burnings of women are chiefly discovered by the necessary circumstances of publicity; the flame and smoke, and din of drums; not by the voluntary report of the people.

Dr. Buchanan gives an account only of one of the rutts or towers in Bengal, namely, that which belongs to Juggernaut's temple at Ishera, near Calcutta; and he states, that this tower has been often stained with human blood. On the other rutts in the province he makes no remark. That the rutt at Ishera is not bloodless, he

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is warranted in asserting, from the well-known fact, that a considerable number of persons were crushed to death under the wheels of this tower some years ago, an account of which was recorded in the Calcutta papers at the time; only it became a question, whether so many deaths had taken place by religious phrensy or accident. In order, however, to prevent, if possible, the recurrence of such scenes, it was determined that persons from the Calcutta police, should attend at the annual procession of Juggernaut's tower at Ishera; and when Dr. Buchanan visited the place in 1807, he saw the officers on the spot. It appears that an instance of self-immolation took place at the same festival; but Dr. Buchanan states that he did not himself witness it. The fact was, he did not hear of it until after he had left the place, and had arrived in Calcutta. But that he might not notice, in the account which he intended to publish, a fact which might be thought doubtful, he requested the Rev. David Brown, senior chaplain of Calcutta, whose country-house is near to the shot where Juggernaut's temple stands, to endeavour to ascertain the truth of the occurrence; and the consequence was, that the fact was established as fully and certainly as any fact can be, which rests on Hindoo evidence.

The exact truth, in regard to the prevalence of this kind of self-devotement, cannot be ascertained, unless the Bengal government were to require every village, having a rutt, in Bengal and the adjoining provinces,

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of suicides for the last twenty

But this particular atrocity is not that which needs to be chiefly insisted on. The chief enormity, for the immediate attention of a Christian administration, is the MURDER of children by their own parents; and the next in importance and in crime is the BURNING of women.

#### EXTRACTS.

If ye know these things, happy are ye if ye do them. John xiii. 17.

True happiness consists in the knowledge of God, and in obedience to him. A man is not happy because he knows much; but because he receives much of the divine nature, and is, in all his conduct, conformed to the divine will. " They who have read many books (says Menu) are more exalted than such as have seldom studied; they who retain what they have read, than forgetful readers; they who fully understand, than such as only remember; and they who perform their known duty, than such as barely know it. Sacred knowledge and devotedness to God, are the means by which a man can arrive at beatitude." See Institutes of Menu, c. xii. Inst. 103, 104. For a heathen, this saying is very remarkable.

# The Work of the Spirit.

It is necessary to observe, that it was one office of the Spirit to convince of a judgment to come; and this he did particularly by the Apostles in declaring that God had appointed a day in which he to make a report of the number would judge the world by him whom he had appointed for that purpose: Acts xvii. 31. And we find that while Peter was asserting this doctrine at Cæsarea, Acts x. 42. the Holy Spirit was poured out on the Jews and the Gentiles which were present, verse 44, &c. and many were converted unto the Lord.

One general exposition may be given of these three verses. The Holy Spirit will convince the sworld of sin committed, and guilt and condemnation thereby incurred. Of righteousness—of the necessity of being pardoned, and made righteous through the blood of the Lamb, who, after being offered up for sin, went to the Father, ever to appear in his presence as our intercessor: and of judgment of the great day thereof, when none shall be able to stand but those whose sins are pardoned, and whose souls are made righteous. In all that our Lord says here, there seems to be an allusion to the office of an advocate in a cause in a court of justice; who, by producing witnesses, and pleading upon the proof, convicts the opposite party of sin, demonstrates the righteousness of his client, and shews the necessity of passing judgment upon the accuser.

The faith of the Gospel discovers unto us three different states of man: it shews him, 1st, Under sin, in which there is nothing but infidelity towards God, because there is no faith in Jesus Christ.

2. Under grace, in which sin is pardoned, and righteousness acquired by faith in Christ; who is gone to the Father to carry on, by his intercession, the great work of redemption.

3. In the peace and glory of heaven, where Christ will reign with his members; the devil, with his angels and servants, being banished into hell by the last judgment.

Thus, in the Christian revelation we are made acquainted with three grand truths, which contain the sum and substance of all true religion.

The first is, the general corruption of human nature, and the reign of sin till the coming of Christ.

The second is, the reparation of our nature by the Lord Jesus, and the reign of righteousness, by his grace: Rom. v. 21.

The third is, the condemnation of sinners, and the total destruction of the kingdom of sin, and of all the power of the devil, by the last judgment.

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John xii. 24.

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Our Lord compares himself to a grain of wheat; his death to a grain sown and decomposed in the ground; his resurrection to the blade which springs up from the dead grain: which grain thus dying, brings forth an abundance of fruit. I must die to be glorified; and unless I am glorified, I cannot eatablish a glorious church of Jews and Gentiles upon earth. In comparing himself thus to a grain of wheat, our Lord shews us,

1. The cause of his death:—
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the redemption of the world at
this price; as in nature he had
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corn, to the death, or decomposi-

2 The end of his death:—the redemption of a lost world; the justification, sanctification, and glorification of men: as the multiplication of the corn, is the end for which the grain is sown and dies.

8. The mystery of his death, which we must credit, without being able fully to comprehend; as we believe the dead grain multiplies itself, and we are nourished by that multiplication, without being able to comprehend how it is done. The greatest philosopher that ever existed could not tell how one grain became thirty, sixty, a hundred, or a thousand how it vegetated in the earth how earth, air and water, its component parts, could assume such a form and consistence, emit such odours or produce such tastes. Nor can the wisest man on earth tell how the bodies of animals are nourished by this produce of the ground; how wheat, for instance, is assimilated to the very nature of the bodies that receive it; and how it becomes flesh and blood, nerves, sinerus, bones, &c. All we can say is, the thing is so: and it has pleased God that it should be so, and not otherwise. So there are many things in the person, death, and sacrifice of Christ, which we can neither explain nor comprehend. All we should say here is, It is by this means that the world was redeemed-through this sacrifice men are saved: it has pleased God that it should be so, and not otherwise. Some say " our Lord spoke this according to the philosophy of those days, But I would ask, has ever a more correct philosophy on this point appeared? Is it not a physical truth, that the whole body of the grain dies, is converted into fine earth which forms the first nourishment of the embryo plant, and prepares it to receive a grosser support from the surrounding soil; and that nothing lives but the germ, which was included in this body, and which must die also, it it did not receive from the death or putrefaction of the body of the grain, nourishment, so as to enable it to unfold itself? Though the body of our Lord died, there was still the germ, the quickening power of the Divinity, which reanimated that body, and stamped the atonement with infinite merit. Thus the merit was multiplied, and through the death of that one person, the man Christ Jesus united to the eternal WORD, salvation was procured for the whole world. Never was a simile more appropriate, nor an illustration more happy or Clark's Notes. successful.

The sun of righteousness shall arise with HEALING IN HIS WINGS. Malachi iv. 2.

I lately met with an explanation of this metaphor, so descriptive of the Redeemer's character, which was not more agreeable and satisfactory to me, than I am persuaded it must be to the readers of the magazine. An English divine having received information from a correspondent at Smyrna, of a wind which there begins to blow at the rising of the sun, so salubrious in its effects, as to be generally spoken of under the name of the doctor, it oc-

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of the wind" is a scripture phrase, and that Malachi might have known the healing virtues of the wind mentioned by his correspondent: he therefore concluded, that the prophet from thence takes his image, of the sun rising on the wings of healthful winds,

to represent the benefit which men receive from the knowledge, the efficacy, and the Spirit of Christ, by the benefit which they receive from the rising sun, attended with breezes which refresh the spirits, and brace the nervous system.

# RELIGIOUS AND MISSIONARY INTELLIGENCE.

SYNOD OF ALBANY.

SETTING THE LIST CHE LAND AND CONTROLS

The Synod of Albany met agreeably to adjournment at Newburyport, Mass. on the 5th of October last. Nothing particularly interesting occurred, beyond the ordinary business, which was conducted with great harmony. The meeting was unusually pleasant.—The Synod of Albany has never set in New-England before, and this was probably the first Presbyterian STNOD that was ever constituted there. We have the pleasure to lay before our readers the narrative of the state of religion within the bounds of the Synod.—EDs.

Narrative of the State of Religion within the bounds of the Synod of Albany, at their late meeting in Newburyport.

THE Synod entered on an inquiry into the state of religion within their bounds, the past year.

In the Presbytery of Londonderry, it appeared that there was a somewhat general attention to the means of public and private instruction; that the people were generally attached to the distin-

guishing doctrines of the gospel; that some check had been given to the alarming progress of intemperance, particularly by the solemn testimony borne by the Presbytery, both in the way of exhortation and example, against that wide-spread evil. It appeared likewise, that in some places, a great degree of langour prevailed among professors; and that in some, irreligion and vice were mournfully prevalent.

In this Presbytery, the congregation of New-Boston has been remarkably favoured of heaven. By a divine blessing on a wasting disease which occurred there the last spring, and on faithful ministerial instruction, many were awakened. This work of mercy, which was principally, though not exclusively confined to the young, has continued and been extending to the present time. About 45 have become hopeful subjects of a saving influence. The work has been powerful, deep and silent. The comfort obtained by its happy subjects has been generally rather gradual than sudden. They have found in the distinguishing doctrines of the goenel especially in the divinite

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of the Saviour, the only remedy for their guilt and misery. In the course of this good work, more advanced christians have been quickened and humbled, the sabbath assemblies have been nearly doubled in number, and a perceptible check given to vice, immorality and irreligion.

In the Presbytery of Columbia, we observe an increased attention to the means of grace, especially the important duty of catechising Societies have been children. formed, and are in a course of organization, for the promotion of morals, and for the securing of the proper observance of the Lord's day. In the town of Hebron, there has been an unusual attention to the important concerns of religion. goodly number have become hopefully subjects of spiritual grace. Most of these are young persons. In other towns, where no general revivals have taken place, there have yet been a considerable number of. apparent conversions; and the churches generally appear in more hopeful circumstances than in years past. A good understanding and christian intercourse between our churches, and others for which we entertain sentiments of charity, have been mutually cherished. In some places it appears that by the good providence of God, the calamitous circumstances of our country have been instrumental to excite the attention of numbers to the importance of religion, and the concerns of another life. Thus present afflictions have been made to yield the peaceable fruits of nghteousness.

some congregations exhibit an increased attention to religion and its ordinances. A disposition to associate for the suppression of immorality and vice is considerably prevalent. And though, in some instances, such associations are opposed, this opposition of the enemies of morality has excited a correspondent animation and vigour in its friends. Upon some favoured spots, the spirit of conviction and conversion has been remarkably poured out; while we have to lament that here too, the enemy has attempted, and with too much success, to sow the tares of error and enthusiasm.

Champlain. From the imperfect information we have received from this portion of our church, it appears that the progress of vice, particularly profanity and the neglect of divine institutions, has alarming y increased. And though we trust there are some who esteem the sabbath a delight, and the tabernacles of the Lord amiable, and who mourn over abounding sin, yet it is with regret we learn that in many instances the day of God is so prostituted to the purposes of traffick, as scarce to be distinguished from the other days of the week. In this region, particular errors cannot be said to prevail, so much as an indifference to religion.

Oneida. Very little information has been obtained from this Presbytery, as none of its members were present at the meeting of the Synod. As far as our knowledge extends, nothing special has taken place within the last year, except in the villages of Utica and Whitesborough, where God has been pleased to In the Presbytery of Albany, pour out on numbers the conuna mig sametras enti le lles sus la company partir del ballegaria le

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Nor is it an uninteresting circumstance, that among these happy subjects, a considerable number is found belonging to the higher classes of society.

It is with pleasure we learn, that in most of our churches where the letter of the General Assembly relative to the observance of the Sabbath, has been read, such attention has been excited to the momentous duty inculcated, as has clearly evinced

the good effect of this seasonable measure of the Assembly.

In the review of the whole, the Synod perceive reason to rejoice with trembling; to give glory to that God who has not forgotten to be gracious; to lament the unfruitfulness and manifold imperfections yet to be found in the churches which bear his name; and to call on themselves and their Christian brethren to pray and labour with increased zeal for the prosperity of Zion.

We noticed in our 2nd number, the Annual Meeting of the American Board of Foreign Missions, in New-Haven, and promised as soon as it should be received, to lay before our readers the Report of the Prudential Committee. We now fulfil our promise, and trust that our readers will be gratified.—Eds.

### REPORT OF THE PRUDENTIAL COMMITTEE.

Erethren,—The last annual Report of your Committee left our missionaries in the East, on the mighty waters, uncertain where they should land, and still more doubtful where they should abide. During the year great solicitude has been felt for them; but at length that solicitude is considerably relieved. For a long season they were held in anxious suspense, painfully fluctuating between fear and hope; but at length that suspense appears to have come nearly to an end. Our last letters from them were received by the way of England about ten days ago; the latest date from Mr. Newell being the 20th of last December, at Columbo, in the Island of Ceylon; and from Messrs. Hall and Nott, the 23d of the same month, at Bombay. The principal facts and circumstances, related in their several communications, your Committee will report in order.

Messrs. Hall and Nott, as reported at our last anniversary, left Calcutta on the 20th of November, 1812, under circumstances not very pleasant, and embarked for Bombay, expecting to touch at Ceylon, and doubtful whether they should proceed any further. It appears, however, that they touched not at Ceylon, but at Pondicherry, where they staid about five weeks. The reason of this they probably assigned in a letter written at Pondicherry, to which in a subsequent letter they refer, but which has not been received. They arrived at Bombay on the 11th of February, 1813, about eleven weeks after leaving Calcutta. On their arrival, they immediately found that intelligence concerning them, forwarded from Calcutta, had reached Bombay; intelligence disadvantageous to them, and accompanied with an expression of the will of the supreme govern-

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and rnment, that they should be sent to England. They were permitted to submit to Sir Evan Nepean, governor of Bombay, a very respectful and judicious memorial; which, together with accompanying documents, declared the views with which they came to Indiamade known the patronage and instructions under which they had been sent forth—gave a narrative of their proceedings at Calcutta explained the misunderstanding which had arisen between them and the supreme government there, and the reasons of their departing thence for Bombay, under circumstances so liable to misconstruction—referred their case to the well known clemency and candor of the governor, and implored his favor and protection. Their memorial was very kindly received and considered; and every thing relating to their object and their proceedings appeared to the governor in so satisfactory a light, that he not only allowed them to remain for the present at Bombay, but assured them of his disposition to render them every favor in his power; and even took upon himself the trouble to write a private letter in their behalf to Lord Minto, the governor general at Calcutta, with a view to remove the unfavourable impressions respecting them, which had been made on his Lordship's mind, either by misrepresentations or unexplained circumstances, and to obtain permission for them to reside at Bombay. or to go, unmolested, in pursuit of their object elsewhere. Thus encouraged, the two brethren sat down to the study of the Mahratta language, under the tuition of a Brahmin; in the hope of having the satisfaction, in due time, of preaching in that language to the natives of Bombay, and in the extensive and populous regions, in which the language is vernacular.

Sir Evan Nepean's letter appears to have been successful in satisfying the governor general's mind in regard to the character and proceedings of the two missionaries. The war, however, between the United States and Great Britain, intelligence of which had been received in India, gave rise to new difficulties. On the 25th of June the brethren were informed, by Dr. Taylor, a gentleman from whom they received many friendly offices, that the Governor, Sir Evan Nepean, had expressed his fears that, on account of the war, he should be under the necessity of sending them to England; though, as they state in their journal, "the Governor expressed to Dr. Taylor his firm confidence in their integrity, and the excellency of the character of those gentlemen by whom they were patronized."

On the 18th of August, by the advice of a Mr. Money, another gentleman to whom they were indebted for many offices of kindness, they drew up another memorial to the Governor, which was to be presented along with certain documents of a purport to shew decisively, that their mission had no connexion with the war. Mr. Money, they say, "urged us to do this immediately, as he had observed our names down at the marine office as passengers to England on the Caarmarthen, which was to have sailed about this time, but having sprung a leak will be detained a month or two." From this memorial, that something of the spirit and feelings of the brethren may be perceived and felt, the following passages are extracted:—

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" Right Honorable Sir,

"When we consider that both English and American Christians are interested in our success—that already much time and money have been expended in our enterprise, and that much more must be expended if we are sent from this place;—that we must then be in perfect uncertainty, whether we shall ever be allowed to preach to the destitute the unsearchable riches of Christ;—and especially when we consider the command of that ascending Lord, in whom we all hope, and whom we would obey; -we feel justified, we feel compelled, by motives which we dare not resist, to intreat your Excellency's favor. To ourselves it cannot but be supposed, that to fail in our object must be in the highest degree trying. Our feelings are deeply interested, it may well be supposed, in our object, to which we have been looking for so many years—for which we have left our country, our prospects, and our dearest friends—to which we are conscientiously, and, by the help of God, unalterably devoted-in which the hearts of Christians are universally engaged, without distinction of country, and which, we cannot doubt, is under the favorable eye of our Lord and Master."

"Your Excellency's well known desire for promoting Christian knowledge, and the certainty that we should be in future as really under the direction and at the disposal of your Excellency, as at the present moment, encourage us in requesting that we may be allowed to remain, at least till it may be learned whether there will be a

speedy termination of the unhappy war."

On the next day they write, " Having prepared the preceding memorial, we went with it to Mr. Money, being desirous to forward it as soon as possible, on account of a report which we last evening heard, that we were to go to England on the Sir Godfrey Webster, to sail on Sabbath next. At breakfast with Mr. Money, we saw the superintendent of embarkation, who told us, that he had, by order of the Governor, yesterday settled every arrangement for our going in the Sir Godfrey Webster, and that every pains had been taken to make us comfortable, and that we had been provided for suitably to our ministerial character. We were much distressed by this intelligence, and especially as we were entirely unprepared for such a voyage. Mr. Money immediately waited on the Governor, to tell him our unprepared state, and to hand him the above petition. On his return he informed us, that the Governor's orders from Bengal were such, that he would be unable to allow us to remain; but, as he was unwilling to put us to any inconvenience, he would allow us to stay until the sailing of the Caarmarthen, which is to be in about six weeks. We then waited on the Governor ourselves, and expressed our thanks for his kindness now, and on former occasions. He told us, that he had supposed us prepared on the ground of what he had told Dr. Taylor; and endeavored to justify the supreme government in sending us away on account of the war. He declared his perfect confidence that we were innocent and harmless men, whose weapons of warfare were not carnal but spiritual. He likewise told us that he had succeeded in removing the unfavorable impressions which had been made on the mind of the Governor General, to effect which he had written to Lord Minto a private letter. Thus it pleases the Lord to deal with us. We have never been covered with so thick a cloud."

Things remained in this posture until about the middle of Septem-At that time the brethren received from Calcutta the letters which about ten months before had been sent out for them from this country by the Alligator; and which, they say, " afforded us a pleasure which we cannot describe." With the advice of particular friends, they submitted to the Governor's inspection the official letter to them from the Corresponding Secretary, accompanied with a note in which they say; "We extremely regret that the accompanying letter did not come to hand at an earlier period.—Though received at so late an hour, we should not feel that we were faithful to our Patrons, to a numerous body of Christian friends, and to the Saviour's cause, were we not to beg the liberty of presenting it to your Excellency for perusal. Its general tenor, and particularly the information which it gives of the appointment of a Committee at Calcutta to co-operate in our mission, seems to us fully to declare, that our Society is simply engaged in the great work, dear to English and American Christians, of spreading Christian knowledge and Christian hopes. The gentlemen, whom we now understand to constitute the Committee, are the Rev. Dr. Carey, the Rev. Mr. Thomason, Chaplain, and George Udney, Esq. the latter two in the place of Dr. Brown, and J. H. Harrington, Esq. To this Committee we yesterday made known our unhappy situation; and we beg leave to express our desire to your Excellency, that our departure from this Presidency may be so long delayed, as to give them an opportunity of acquainting the Governor General with their relation to us, and of removing, if possible, the objections to our stay arising from the unhappy war."

The next day after this note was delivered, they write in their journal, "Mr. Nott waited on the Governor this morning at his request. He mentioned, that he felt greatly embarrassed on account of yesterday's letter to him;—that he wished to do all in his power for us; that he would think on the subject, and give an answer in two or three days. He did not hesitate in saying, that were he left to himself, he could not send us away."

The Committee of Agency for our affairs in India, appointed by the Prudential Committee, as this Board will recollect, were the Hon. John H. Harington, Esq. and Drs. Carey and Brown. But when our communications arrived at Calcutta, Dr. Brown was dead, and Judge Harington was absent. Under these circumstances, Dr. Carey thought fit to appoint the Rev. Thomas Thomason\* in the

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The Prudential Committee, before receiving this communication, had appointed the Rev. Mr. Thomason to supply the vacancy occasioned by the death of the Rev. Dr. Brown

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place of Dr. Brown, and they unitedly requested George Udny, Esq.† to act in the place of Mr. Harington. Intelligence of this arrangement was duly communicated to the two brethren at Bombay; and they, perceiving the advantage which it offered them, immediately addressed the letter, referred to in the above cited note to Governor Nepean, to the Committee at Calcutta, for the purpose of engaging their good offices with the Governor General in their behalf.

About five days after this, the two brethren received letters from Mr. Newell at Columbo, and from the Rev. Mr. Thomason, Chaplain at Madras, from which the following extracts are given. Mr. Newell, under date of August 18th, 1813, writes, "I have had repeated assurances from the Hon. and Rev. Mr. Twistleton, senior Chaplain, and Mr. Brisset the other Chaplain, the Governor's brother-in-law, that as many of my friends as choose to come here shall be safe, and have liberty to go to any part of the Island." Mr. Thomason, under date of September 7th, writes, "You have, I believe, received notice fom Mr. Newell, that you will be welcomed at Ceylon. I am warranted by letters from the Hon. and Rev. Mr. Twistleton, to confirm it. I think you should lose no time in submitting this to the Governor, Sir Evan Nepean, and requesting leave to retire thither, in-

stead of being sent to England."

Accordingly, after prayerful consideration, Messrs. Hall and Nott, on the 22d September, submitted the communications from Messrs. Thomason and Newell to the Governor, accompanied with a memorial, in which they say, "After having read them, we beg your Excellency to regard with a favorable eye the pure, peaceful, inoffensive, Christian character of our mission, proved incontestibly by our instructions, by our letters, and by the appointment of a Committee of British gentlemen of the clergy and laity to co-operate in the mission, which we have had the happiness of making known to your Excellency; and to bestow an indulgent consideration on our present distressing situation, which must be aggravated in a severe degree, if we are sent across the seas to a foreign land, divided from our own by an unhappy war, the commencement of which we have sincerely deprecated, and for the conclusion of which we earnestly pray."-" It is still our highest wish to remain here, and render ourselves useful as instructors of youth and preachers of the Gospel, under the protection of your Excellency's government, where the spiritual miseries of thousands call so loudly for the blessings of Christianity, where there are so many facilities for diffusing those blessings, and from which we cannot be sent without so much grief to numerous Christians, and so much discouragement to others, who are desiring to leave their own country, and go to preach Christ in Pagan lands. It is only therefore in the last resort, and with the

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<sup>†</sup> George Udny, Esq. has been for many years a member of the Supreme Council in the Bengal Government, and has been uniformly favourable to the diffusion of Christianity in India. The Supreme Council consists of four members with the Governor General at their head.

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hope of preventing the entire defeat of our pious attempt, that we implore your Excellency's sanction to remove ourselves from this place to Ceylon, where we have such assurances of a favorable reception, where we cannot but be under the superintending eye of a British government, and where, we trust, our conduct will be un-

objectionable to his Excelleency Governor Brownrigg."

In their journal, Oct. 2, the brethren write, "Mr. Money having, at our request, conferred with the Governor concerning our petition, received this day from his Excellency a note nearly as follows: I find myself awkwardly situated relative to the two missionaries, whom I wish to serve. On the 20th of August I wrote to Lord Minto, and I ought to have received his Lordship's answer some days since, and am now in daily expectation of it. I told his Lordship, that I understood he had changed his plan concerning missionaries, and allowed one in similar circumstances to remain in Bengal; and that now there was time for him to shew the same favor to Messrs. Hall and Nott; but that if I should receive no new commands from his Lordship, I should send them to England by the next ships. I had thought of another plan for them, which was, that in case Captain Digby should arrive in season, I should request him to give them a passage in the Cornwallis, which, as that ship will stop at Ceylon, would give Governor Brownigg an opportunity to take such measures relative to them as he might judge proper." Nine days afterwards they write, "This day dined with the Governor. He added nothing to what he had said in Mr. Money's note. He repeated that he must send us in one of these ships, unless something new should take place." And five days after this, that is, on the 16th of October, they say, "This afternoon we received a note from our friend W. T. Money, Esq. informing us, that the Governor had failed in his application to Capt. Digby. He says, 'Sir Evan sincerely regrets his ill success. I am sure he felt, and does now feel, much interest for you.—Under these inauspicious circumstances, nothing now remains, but to prepare for your departure in the Caarmarthen.' "

The Caarmarthen was, at this time, on the eve of sailing, and there remained to Messrs. Hall and Nott scarcely a gleam of hope that they should avoid being sent to England. On the 18th of October, however, they had information of a vessel going to Cochin; learned that she would give them a passage, if they could be ready to go on board in about four or five hours; and understood, that from Cochin she would shortly convey them to Columbo in Ceylon. The time for deliberation was short. They concluded to go; and accordingly, taking some of their most necessary things, they embarked; leaving Mrs. Nott with her child, and some notes hastily written to acquaint their, friends at Bombay with the fact and the reasons of their departure. On the 30th of the same month they arrived at Cochin, where they were very kindly received, and during their stay very generously entertained, by Mr. Pearson, magistrate of the place.

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On the 5th of November they write in their journal, " For five days we have been laboriously employed in travelling among, and inquiring about, the Jews and Christians. We have visited the College at Valipoli and several Catholic churches; Candenade, the see of the late Syrian Bishop, and the synagogues of the Jews at Cochin. We have carefully committed to paper what information we could obtain, having been kindly furnished with such facilities as the place affords."

The vessel, which had conveyed them to Cochin, could not, as they had expected, convey them thence to Columbo. While waiting and seeking for a passage, and just as one seemed to be presenting itself, an order arrived from Bombay, requiring them to be sent back to that place. They accordingly returned, after an absence of almost a month. With their private departure from Bombay Sir Evan Nepean was not well pleased; as it might, from the favor which he had shewn them, subject him to censure from the General Government, for imputed connivance or delinquency. In a respectful and able memorial to him, however, after their return, they justified the procedure on the broad principle, that the authority of the Lord Jesus, under which they had been sent forth to preach the Gospel to the heathen, was paramount to any civil authority, which would frustrate, or counteract their mission; and the Governor at length was so far satisfied, as to allow them to leave the ship in which they had been brought back to Bombay, and which for several days after their arrival they were not allowed to leave, and, free from all duress, to occupy a house provided for their accommodation in the city. Still he considered himself as required by the Supreme Government to send them to England; and as under particular obligations, from assurances which he had given the Governor General, to send them by the earliest regular conveyance.

On their return into the city, the two brethren were received by their worthy friends there with great joy, and with expressions and tokens of undiminished affection, confidence, and respect. Very coon afterwards, on the 10th of Dec. they received, from the Rev. Mr. Thomason of Calcutta, the last of three letters, bearing date Oct. 8th, and 13th, and Nov. 19th, 1813, in answer to theirs of Sept. 15th, addressed to our agents at Calcutta. In these letters, Mr. Thomason, with strong expressions of Christian affection, and of desire to promote the great object of their mission, related to them the measures which he and his colleagues in the agency had taken in their behalf with the Government, and the success with which those measures had been attended. "The last letter, in particular," say the brethren, " filled us with joy and thanksgiving to We immediately sent a copy of it to brother Newell, and to Mr. Money on the Gauts. Our friends advise to wait a day or two in hopes of something more full from Calcutta; and if nothing should come, to lay them before the Governor." Accordingly, on the 13th of December, they sent to the Governor the following note,

enclosing the two last letters from Mr. Thomason.

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" Right Honorable Sir,

"Having always been convinced that the resolution to send us from this country emanated solely from the orders of the Supreme Government, and not from the disposition of your Excellency, which we know to be friendly to the evangelical object of our mission; and having received letters from Calcutta, evincing a change of sentiments in the late Governor General, and the conviction of Lord Moira the present Governor General, "that our intentions are to do good, and that no conceivable public injury can arise from our staying," and that his Lordship "spoke very decidedly about our being allowed to stay;" we beg to submit to the perusal of your Excellency two letters, dated 13th October and 19th ult. addressed to us by the Rev. Thomas Thomason, a most respectable minister of the Church of England, resident at Calcutta. We trust that your Excellency will consider these letters as containing decisive evidence of the favorable inclinations of Lords Minto and Moira in regard to our present circumstances, and future views: and that with this proof of the light in which our mission is now regarded by the. supreme British authority in India, your Excellency will have no difficulty in permitting us to remain in this place.

"It is with inexpressible satisfaction that we are enabled, by a kind and overruling Providence, to present these communications to

your Excellency, at this very interesting moment.

We have the honor to be, &c. &c.

" Bombay, Dec. 13, 1813."

(The remainder of this Report shall be given in our next.)

The anniversary meeting of the "Auxiliary New-York Bible Society," was lately held at the city assembly room. We know not in what terms to express the pleasure we enjoyed on this highly interesting occasion. There were present not less than one. thousand people, embracing christians of all denominations and people in the highest circles of fashionable life: all uniting with one heart to applaud and animate the exertions of this youthful institution. We feel confident that never before in this country has there been so brilliant or so numerous an assembly at the meeting of any Bible Society in the United States. The business of the evening was conducted with the utmost order and decorum, to the great satisfaction of all who were present.

The growing and general approbation which was manifested to this institution, cannot but stimulate its members to a still more ardent and vigorous prosecution of the high and honorable. object of their association. The first annual report of their Board of Directors, which was laid before the public, not only furnished decisive proof of their activity and success in the past year, but also afforded abundant evidence that the prospects of this institution, notwithstanding the depressing and gloomy state of public

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affairs, are of the most flattering and auspicious kind.

After the business of the meeting had been opened with prayer by the Rev. Dr. McLeod, a very elegant, eloquent, and impressive address was delivered by the Rev. Mr. Clark. The Rev. Mr. Feltus made the concluding prayer. The members then proceeded to elect their officers for the ensuing year, and on canvassing the votes, it appeared that the following persons were duly elected.

HENRY W. WARNER, President. J. H. COGGESHALL, 1st V. Pres. 2d JOHN BRISTED, do. FRANCIS HALL, 3d do. MATHIAS BRUNN, Jr. 4th ROBERT M'CARTEE, Cor. Sec. EZRA C. WOODHULL, Treasurer. PASCHAL N. STRONG, Clerk.

### OTHER MANAGERS.

William B. Crosby, Gerardus A. Cooper, William E. Dunscomb, John Fine, John W. Kellogg, John D. Keese, David S. Lyon, William C. Mulligan, Rufus L. Nevins, Pelatiah Perit, Edward C. Priest, James Pierce, William S. Root, Robert Sedgwick, Floyd Smith, George P. Shipman, Alfred De Forest.

N. York haper.

#### INSTALLATIONS.

On Wednnesday the 10th ult. the Rev. NATHAN COE was installed over the Presbyterian church and society in New-Hart-The Rev. Mr. Mills of Litchfield, presided, and made the concluding prayer. Mr Clinton of Dowville, made

Mr. Snowden, the predecessor of Mr. Coe, preached the sermon. Rev. Mr. Frost of Whitesborough, gave the charge to the pastor, and Rev. Mr. Davight, of Utica, to the society.

Installed at Woodbury, Con. Rev. Henry P. Strong. Sermon by the Rev. William L. Strong, of Somers.

At Rowe, Mass. Rev. Preserved Smith: Sermon by the Rev. Jonathan Grout, of Hawley.

At Smithfield, N.Y. Rev, Jonathan Kitchell: Sermon by the Rev. Jabez Chadwick.

On the 24th of September, the Rev. Matthew R. Dutton, was ordained Pastor over the church in Stratford. The Rev. Mr. Andrews of Danbury, made the introductory prayer; the Rev. Dr. Dwight preached the sermon, from Gal. i. 8, 9; the Rev. Dr. Ely, of Huntington, made the consecrating prayer; the Rev. Mr. Clark, of Newtown, gave the charge; the Rev. Mr. Elliot, of New-Milford, the right hand of fellowship; the Rev. Mr. Waterman, of Bridgeport, the charge to the people; and the Rev. Mr. Crocker, of Redding, made the concluding prayer. The day was fine, the assembly large and attentive, and the performances excellent.

On Wednesday the 12th of October, the Rev. William R. Gould was ordained an Evangelist, by the North Consociation of Hartford County, at their meeting in Enfield, by the request of the Missionary Society of Connecticut, with a view of employment in their service, as a Missionary the introductory prayer. Rev. in the state of Ohio. Sermon by

the Rev. Mr. Flint, of Hartford.—Conn. Ev. Mag. Ordained, at Solesbury, Penn.

Rev. Samuel B. Howe: Sermon by the Rev. E. S. Ely, of Philadelphia.

### OBITUARY.

Died, in November last, at Stockbridge, Mass, the venerable Dr. Erastus Sergeant.

Society is seldom called to lament the loss of a wiser or better member, and eulogy has never a subject upon which to lavish praise more profusely without danger of falsehood or exaggeration —Dr. S. was a distinguished Physician, and eminently useful in his profession. He was a practical man, whose knowledge was improved by observation, and made useful by experience.—But while we admire him as a well informed and useful man, we venerate his CHRISTIAN CHARAC-TER, and present it as an example. He was a friend of Gonand few of his children have ever been more uniformly and meekly submissive to his will. With a heart glowing with benevolence, he sympathized with the afflicted, and devoted himself to their relief. He was himself a child of sorrow, but like gold that is tried he was improved by his afflictions—Ever patient in adversity, he kissed the rod, and adored the hand that held it. He was an example in faith, charity, and humility. Serene and cheerful, uniformly self-possessed, he seemed to rise superior to passion, and while he suffered, he never doubted the wisdom or the goodness of his heavenly father.

Like some tall cliff that lifts its

Swells from the vale, and mid-way leaves the storm,

The round its breast the rolling clouds are spread,

Eternal sunshine settles on its head.

After a long, useful and exemplary life, he has been gathered to his grave "as a shock of corn fully ripe;" and without a peradventure is now enjoying the perfection of holiness in those regions "where sorrow and sighing flee away."

In Albany, in October last, Mr. Joseph Hayes Webb, formerly of Wethersfield, (Con.)—Mr. Webb was highly respectable and beloved. Few men have endeared themselves more to a large circle of acquaintances—He was a frank sincere friend, in whom the heart reposed with affectionate confidence. In all the duties of a son, brother and friend, he was a bright example. His eulogy is found in the tears and sorrows of all who knew him.

On the 5th ult. in the town of Bethlehem, and interred in the city of Albany, the Rev. John Blades, aged 73 years. He was born in Appleton, Yorkshire, (England.) His affable manners, sincere affection, and pious devotion, connected with an untarnished life, devoted to his God and the good of his fellow creatures, (50 years of which he spent with an ardent zeal in the labors of the ministry in the Methodist connection) endeared.

him to an extensive circle of acquaintance, who will regret and lament the loss of the society of this aged and worthy pastor.— Having faithfully served, his soul has returned to his Creator in the triumphs of faith.-" Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit; that they may rest from

their labors, and their works do follow them."

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In Sparta, (Geo.) on the 11th September, the Rev. OLIVER HULBURD, late Professor in Middlebury College, Vermont.

At Athens, Miss NANCY SHAW, daughter of Mr. David Shaw,

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aged 19 years.

## To Patrons and Correspondents.

The first impression of the three first numbers of this magazine having all been disposed of, the Editors will cause another impression to be made for the accommodation of new subscribers.—They began this work they trust, with a sincere desire to glorify God in the diffusion of his truth. They hope that the friends of religion will patronize and support them. The strictest attention will be paid to all orders, and the Magazine shall be forwarded regularly to their subscribers.—Any person may soon be furnished with all the numbers from the commencement.

Our files are now rich with interesting religious intelligence, which we shall lay before our readers as soon as possible.—We still invite the assistance of all who approve our design, and will be grateful for all original communications upon those subjects which our pages are intended to embrace.

We return our grateful thanks to PHILOS: if we can enjoy the assistance of such writers, we are sure that our work will be worthy of the patronage it has obtained.

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A. N. is received, and shall meet the prompt attention he deserves: we hope often to present our readers with the productions of this valued friend. or franks how how him to the same

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